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hard to understand if the amount of spiritual religion in Judaism was so small as is often represented even by the most learned and in other respects trustworthy writers.

JAMES HARDY ROPES.

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THE LIFE OF JESUS IN THE LIGHT OF THE HIGHER CRITICISM. ALFRED W. MARTIN. D. Appleton & Co. 1913. Pp. x, 280. \$1.50.

These eight lectures by the Associate Leader of the Society for Ethical Culture, New York City, are honest, well-meant, and reverent, but utterly inadequate in scholarship. That the abundant errors and ill-informed discussions often relate to matters which are of no possible consequence to the readers for whom the book is intended, will not diminish regret (even on the part of those who share many of the positions taken in the book) that the writer yielded to a request for publication from "several hundred" of the hearers who had been interested by such a glimpse into New Testament themes, and who may well have been helped by the lecturer's personal attitude.

CHRIST THE CREATIVE IDEAL: Studies in Colossians and Ephesians. W. L. WALKER. T. & T. Clark. 1913. Pp. vi, 236.

Mr. Walker is already well known as the author of several books in which he has sought to reconcile the doctrines of Christianity with the results of modern science. He keeps the same general object before him in the present work. The book is primarily an exposition of the theological teaching of the twin Epistles to the Colossians and Ephesians; but in the light of this exposition he seeks to present a view of Christianity which will bring it into full accord with the intellectual movement of our own time. Briefly stated, his conclusions are these: The true life of man was revealed in Christ; and the Christ who appeared as Redeemer existed eternally in the thought and purpose of God. The Incarnation is not to be regarded as a sudden interposition of God in the natural order. It was involved in the very act of creation, and was realized in due time through the evolutionary process. Throughout the world's history the divine ideal was unfolding itself more and more fully, until it found absolute expression in Christ. "The creative thought and power that formed the world became manifest in him in human form. Therefore the apostle can say truly, 'It pleased the Father that in him should all fulness dwell.'" Mr. Walker expounds from